

8. May we, hero, slayer of YEITRA,
invoked of
many, become possessed of tMs thy new,
desirable,
and happiness-producing wealth.

9. As, ITDRA, inspirer¹ (of men), thy
strength is
irresistible, (so) invoked of many, thy
munificence
to the donor (of oblations) cannot be
marred.

10. Most adorable, chief leader (of men),
invi-
gorate (thyself with the *Soma*) for (the
conquest of)
great wealth: consume, MASHAVAN, the strong
(cities
of the *Asuras*) for the rich spoil.

11. Wieider of the thunderbolt, our
solicitations varga
have been formerly addressed to other
gods than
thee: give us, MAGHAVAI*, of thy (spoil, and
guard
it) for us with (thy) protections.

^12. Yerily, impeller (of men), who art to be
wor-
shipped by praise, I apply to no other than
thee for
sustenance, riches, reputation, and
strength.

13. Effuse² the *Soma* juice for ITOBA,
let him
quaff the *Soma* beverage; he by his
might rewards
(the donor) with wealth.*

The attributive-is *Nrito*, YOC. of *Nritu*, dancer,
or who
causes to dance, *i.e.* agitator, exciter, from *Indrcts*
faculty of
internal impulse in all beings, *sarvasya*
antarydmttayd narta-
yitah: cf. *suprd*, p. 6, note *.

² Sama Yeda, I. 386 [1.4. 2. 5. 6; II. 7. L 8.1].
The printed

edition reads *rddhdnsi • chodayate*, for the *rddkasd*
chodaydte of
the *Rig-Veda* text.

* Sayana explains the construction,
BwamaJiattwenaiva annena
saJia dhanddikam &totribhyah prakarshena
chodayati, "he by his
might abundantly sends to his worshippers wealth
with food."